2; Stefansson--121 (1908-12) 1914 Copper Eskimo
116, 291, 293

"Loon skins and duck skins are used for slippers inside boots in very cold weather; the skins are also carried in summer to beat off mosquitoes from one's face and neck."

2: Stefansson--258 (1908-12) 1914 Copper Eskimo
293, 117

"Caps for mosquitoes are worn by most, though Alyĭrk had an addition to his hood that extends it well forward. Caps are usually squirrel and are tied, bonnet fashion under the chin."

bone, and seldom exceeded 4 inches in length. The teeth, which generally numbered from five to seven, were cut with the man's grooving tool, and a hole was nearly always drilled in the upper end for attaching the article to the needle-case. Most combs were simply cut off in a blunt point at the top, and though at times this shape was slightly modified, there was never any attempt at ornamental carving. Even the surface was rarely etched, and then only with two or three straight lines or with the ring-and-dot pattern. Typical specimens are shown in Figure 42.

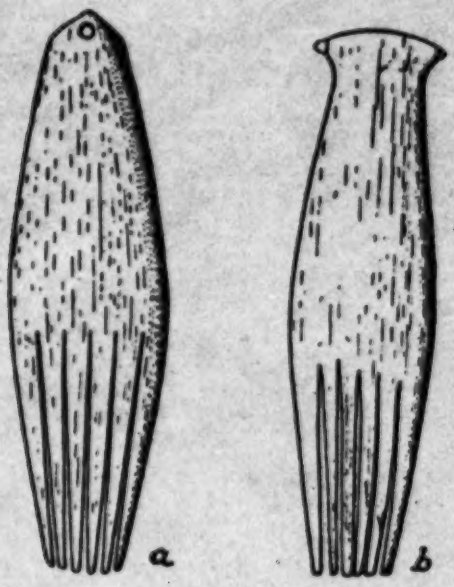

Figure 42. Women's combs. IV.D.1093, 895. 1/1.

Snow goggles (Figure 43), made of wood or antler, had the shape usual among all Eskimos. Projecting brow-pieces to intercept light from above were not uncommon. The cord was of sinew or sealskin. The slits were of even width, rarely widened at the inner end as in many goggles from Hudson Bay. Ornamentation was absent.[1]

Tattooing. The appearance of the women was greatly affected by tattooing. Only two men were seen with tattoo marks, which in both cases consisted of two short lines across the bridge of the nose. The marks on one man, a native from Coppermine River, had no significance that I could discover. He stated himself that they were due to an arbitrary whim, but I strongly suspect that

[1] See Plate VI in Report of the Canadian Arctic Expedition, vol. XII, pt. B, p. 70B.

28: Jenness E-5 (1914-1916) 1946
ND8 Copper Eskimo ND8

304 755 there was a magical reason at the back of it and that they were made to cure some ailment. The other man was Ilatsiak, a shaman of Bathurst Inlet.[1] He asserted that a woman made the tattoo marks on his nose as he lay dead, in order to bring him back to life; that is to say, they were made in the course of a religious séance.

• 293

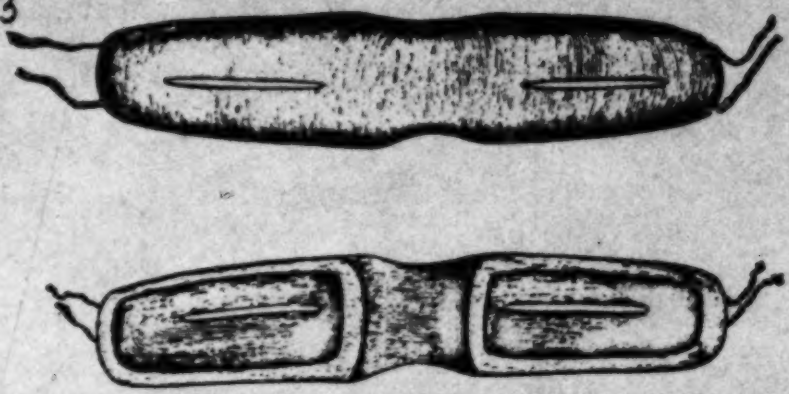

Figure 43. Snow goggles. IV.D.304. Approx. 1/1.

304 Tattooing on women had no religious significance; it was merely a time-honoured method of adornment to which every member of the sex submitted willingly. Face, hands, and arms were marked with certain stereotyped patterns, which were only slightly modified according to the whim of the individual. Usually the process was commenced a year or so before marriage and completed a year or two afterwards; but occasionally one encountered a young married woman with almost no tattooing, and a still younger maiden completely tattooed.

Figure 44. Women's face tattooing.

Just as there were no fixed rules regarding the exact time for the process, so there were no definite ceremonies surrounding it; the girl often made some of the lines herself on her hands and wrists, but generally they were made by a

[1] For an account of this man see "The Life of the Copper Eskimos", p. 31, vol. XII, Report of Canadian Arctic Expedition.

[TEXT CONTINUED ON PAGE 54]